**Four Classic Anton Long Texts**

° The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts.
° The De-Evolutionary Nature of Might is Right.
° Concerning Culling as Art.
° Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way.

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## The Gentleman's – and Noble Ladies – Brief Guide to The Dark Arts

Outwardly, in terms of persona and character, the true Dark Arts are concerned with style; with understated elegance; with natural charisma; with personal charm; and with manners. That is, with a certain personal character and a certain ethos. The character is that of the natural gentleman, of the natural noble lady; the ethos is that of good taste, of refinement, of a civilized attitude.

> "The faculty of dark-empathy is one of the qualities that distinguishes the genuine Adept. Some other qualities of the Adept are self-honesty, self-awareness, and self-control, often manifest as these are in a certain noble attitude and thus in the possession of personal manners. Not for the Adept the ill-mannered behaviour of Homo Hubris, distinguished as such untermenschen are by their lack of manners, lack of empathy, and their uncontrollable need to dysfunctionally express themselves and their emotions in public. In one word, Adepts possess *ἀρετή*."

Inwardly, the true Dark – the sinister – Arts are concerned with self-control, discipline, self-honesty; with a certain detachment from the mundane.

That this has been forgotten – or not understood, or not even known among the many latter-day pretenders and poseurs – is a sign of how few genuine Masters, and Lady Masters, there are.

Thus, there is a beauty in the Dark Arts and an exultation of Life, and certainly not a wallowing in the symbols, symbolism and accoutrements of death and decay. Thus, there is a natural joy, which can be and often is both light and dark but which is always controlled. Not for the Gentleman, or the Lady, the loss of mastery, the stupefaction that arises from over-indulgence (which over-indulgence can and which does include personal emotion).

Thus, one of the true archetypes of the genuine Sinister Path: Baphomet, the beautiful, mature, lady (fecund Mistress of Earth) whose beautiful outward serenity masks the deadly acausal darkness within which can be released when she chooses. (Life-Birth-Joy-Ecstasy-Safety-Wisdom-Giving-Darkness-Death.) Thus, another dark archetype: The Master, the true shapeshifter who is and who might not be what they might appear to be; the polite charming gentleman, who might (and who could) kill you or have you killed if there was a good enough reason, but who might reward you (if there was a good enough reason) with beneficence whose source would be unknown to you; the recluse – The Master Acausal Sorcerer – you do not see nor know, except perhaps in dreams, shadows, or fleeting day and night-time glimpses which might perhaps stir a memory, some memory, personal or beyond (Beautiful-Profound-Wistful-Knowing-Danger-Roborant-Wyrdful-Sad) which inspires, or brings new beginnings or balance or perchance a retribution.

To aspire to – to gain – Mastery of The Dark Arts is to experience, and to learn the lessons of self-honesty and self-control; to strive, to dream, to quest, to exceed expectations. To move easily, gracefully, from the Light to the Dark, from Dark to Light, until one exists between yet beyond both, treating them (and yourself) for the imposters they (and you) are.

Mastery begins with Internal Adept, and it is from noble cultured – gentlemanly or lady-like – Adepts that candidates for the inner ONA are recruited.

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119 Year of Fayen

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## The De-Evolutionary Nature of Might is Right

The doctrine Might is Right – variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche [1], and by proponents of what is known as social Darwinism – is the doctrine, the philosophy (or more correctly, the instinct, the *raison d'être*) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way.

This doctrine – though unacknowledged – is also the raison d'être of the governments of many if not most modern nation-States, such as Amerika, where military might, or sanctions or bribery, are used as a means of making, and enforcing, policy and ensuring the well-being, prosperity, and security, of such entities.

Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of

themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians.

Culture essentially implies four important qualities that such barbarians, such talking animals, lack – and these qualities are empathy, the instinct for disliking rottenness [2], reason, and pathei-mathos. It is these qualities that not only distinguish us from other animals (and thus express our humanity) but which and importantly enable us to consciously change, to develope, ourselves and so participate in our own evolution as beings. Animals do not have this choice, this ability.

Thus, to make the doctrine of Might is Right central to, or an integral and important part of, some Occult or Satanic way or praxis (like, for example, the Church of Satan did and does) is to negate the very basis of such esoteric ways and praxis. For the essence of such esoteric ways – and especially of Satanism – is to use certain Occult techniques and methods to develope certain esoteric faculties and enable the development, the evolution, of the individual. Where such Occult or Satanic ways may or do differ is in the techniques and methods used and in how development, and evolution, of the individual is understood.

Thus, in the traditional Satanism of the Order of Nine Angles, the evolution of the individual is understood as arising from a practical synthesis, via testing personal experience and magickal praxis, of what is commonly, and – considered esoterically – incorrectly regarded as the opposing opposites of Light and Dark. In addition, for the ONA the development of the individual – and the cultivation of their faculties, esoteric and otherwise – is indissolubly bound with pathei-mathos, and with empathy. Empathy esoterically [i.e. 'dark empathy'] is the ground of genuine sorcery: an awareness of both affective and effective change [causal and acausal change] and which awareness is the knowing of ourselves as but one connexion, one nexion, to those energies (or forces) which are the essence of Life and thus the essence of our own existence as a human being.

Pathei-mathos means learning from one's own difficult, practical, and testing experience, and which experience by its nature involves hardship, suffering, and an intimation or awareness of the numinous: that is, of that-which is more powerful that we are or we have imagined ourselves to be. Or expressed esoterically, pathei-mathos can be and often is the genesis of empathy: an intimation or awareness of ourselves as but one nexion, one connexion. And pathei-mathos, and esoteric empathy, take the individual far from the preening self-indulgence and macho posturing of the Might is Right types.

In the system of the ONA, pathei-mathos is encouraged by the Grade Rituals, by Insight Roles, and by the practice of Culling as Art: that is, culling as

> " ...a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles – culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition."
> *Concerning Culling As Art*

Thus, ONA people develope an awareness of themselves far beyond their own ego and delusions about their self-importance. The awareness of themselves as a nexion, as part of a matrix of connexions involving Nature, the Cosmos, and other human beings, with one expression of this awareness – this esoteric knowing – being an Aeonic perspective and Aeonic Sorcery.

However, those who make the doctrine of Might is Right central to, or an integral and important part of, their Occult way or praxis are merely glorifying the irrational uncultured brute, and maintaining the delusions of individuals regarding themselves, their abilities, and their importance. Thus, such Occult ways propound such guff as "Reality is what we perceive it to be," and "I command the powers," and "I am (or can be) the only deity which matters" [3].

In essence, therefore, the doctrine of Might is Right – and the belief of pseudo-satanists that they should glorify themselves, indulge themselves *in an uncultured manner*, and do not need anyone or anything except their own strength, will, or abilities – is the ethos of the vulgar mundane and especially of Homo Hubris, that new de-evolutionary sub-species and unconnected rootless denizen of the megalopolis. Thus are they not only negating the human potential they possess, they have little or no awareness of their wyrd: of the meaning of Life itself.

Hence their ways and their praxis is of the preening individual who has or who may develope some "superior abilities" or acquire personal power (over others) by indulging in some rites or Occult practices where they believe they can "alter or change things in accordance with their will" [4]. In this, they somewhat resemble a comic book hero – LaVey-man perhaps, who acquires his superhuman powers by wearing a specially crafted medallion with that Magian image of pentagram, Hebrew letters and goathead, on it, and which medallion was given to them by some pompous so-called High Priest and entitles them to prance around in black attire and strike a pose that they think makes them look fearsome. Thus, they see their Destiny in terms only of themselves – causally, mundanely – as an extension of their ego, with nothing beyond this personal Destiny of theirs.

In contrast, for the ONA, our Destiny is bound to and part of supra-personal (Aeonic/Cosmic) wyrd, and which wyrd is manifest primarily and exoterically in the truth of our primal and of our necessary tribal (that is, our connected and cultured) nature, and in the necessary of learning directly, personally, from practical experience. That is, manifest in us, as an individual, being but one nexion; in the tribal law of the Drecc (The Dreccian Code), and in pathei-mathos arising from experience of both Light and Dark. It is this unique combination which is the genesis of our particular sinister culture and enables us to evolve, esoterically and otherwise. For if the ONA is anything, it is the way of a particular, and a new type of, culture: that is, a new and evolutionary and esoteric way of living for human beings.

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*Notes*

[1] Nietzsche's approach is one where individual power (as manifest in *Wille zur Macht*) is central. This concentration on the instinct, or motivation, however derived or manifest, of the individual for control and power aligns him with social Darwinism and the doctrine of Might is Right, despite his attempts to distance himself from Darwin's thesis.

[2] For more regarding culture and the human instinct for disliking rottenness, see the ONA text *Culling as Art.*

[3] Such things express the attitude and nature of Magian Occultism, for which see the text *Concerning God, Demons, and the Non-Jewish Origin of Satan*, and the compilation *Magian Occultism and The Sinister Way*.

[4] The definition of magick as "altering or changing things in accordance with one's will" – dependant as it is on mere causal cause-and-effect and the delusion of the self – expresses the limited and illusive understanding of those lacking esoteric empathy and the esoteric wisdom born of pathei-mathos. That is, it reveals a lack of awareness of acausality, of ourselves as nexion.

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## Concerning Culling as Art

### The Development of Arête

Life culls – that is, the very process of human life on this planet, Earth, now and for Aeons past involves and involved some humans being preyed upon by others, usually because these other humans were driven by some instinct or some lust or some feeling that they could not control. In many ways, the development of human culture was part of the process that brought – or tried to bring – some regulation, a natural balance – to the process, generally because it was in the common interest (the survival, the well-being) of a particular ancestral or tribal community for a certain balance to be maintained: that is, for excessive personal behaviour to be avoided.

Thus by means of such culture there arose a certain feeling, in some humans, for natural justice – or, perhaps, it was the development of this feeling, in some humans, that gave rise to the development of culture with there thus being, as part of that culture, certain codes of conduct for personal behaviour, for example, and some form of punishment for those who had behaved in a manner a community found detrimental, harmful.

Whatever the actual genesis of natural justice, it was a feeling, an attitude, of only some – not all – humans. This feeling, this attitude, this instinct, this natural justice, was that some things – some types of behaviour and some particular deeds by humans – were *distasteful*: that is, not wrong or evil in any moralistic, dogmatic, modern manner, but just distasteful, disliked; that

such behaviour or such deeds was *rotten*, and generally unhealthy, that is, not conducive to one's well-being and so something to be avoided [1].

This personal distaste for certain types of human behaviour was the attitude of those whom we may call noble by nature, in terms of personal character, and those who possessed this taste (for natural justice and this dislike of rotten humans) were almost always in a minority. Given that natural justice had a tendency to favour the common interest of communities, those possessed of this noble character tended to become leaders of their clans, their folk, their communities – with their personal qualities admired and respected. They, for example, were the ones people felt they could trust – ones who had been shown by experience to be trustworthy, loyal, honest, brave. Or expressed in another more modern way, we might say that they had good taste and good breeding, with their opinions and their judgement thus used as guides by others. Indeed, we might say with some justification that good breeding became synonymous with possession of this dislike for humans of rotten character.

Thus, these noble ones also tended to form a natural and necessary aristocracy – that is, those of proven arête, those of good taste and of good breeding, had a certain power and authority and influence over others. And a tendency to form an aristocracy because those of good taste – those with a taste for natural justice and thus with a dislike of rotten humans – tended to prefer their own kind and so naturally paired with, preferred to mate with, someone with similar tastes.

For Aeons, there was a particular pattern to human life on this planet: small ancestral and tribal communities, led and guided by an aristocracy, who often squabbled or fought with neighbouring or more distant communities, and which aristocracy was quite often overthrown or replaced, usually by one person who was far less noble (often ruthless and brutal) and whose rule lasted for a while – or was continued for a while by their descendants – until that less noble person, or their equally ignoble descendants, were themselves defeated, and removed, and the natural aristocracy restored. In others words, individuals of noble instincts dealt with, and removed, individuals of rotten character.

Why this particular pattern? For two simple reasons: (1) because the natural aristocracy favoured – was beneficial to – the community, especially over extended periods of causal Time, while the less noble, more ruthless, selfish, and brutal leaders were not; and (2) selfish, brutal, leaders almost without exception always went too far, offending or harming or killing or tyrannizing until someone or some many "had had enough" and fought back. That is, such bad

leaders had a tendency to provoke a certain nobility within some humans – to thus aid the evolution of noble human beings, with such humans provoked to nobility often being remembered if not celebrated by means of aural ancestral stories.

Given this pattern of slow evolution toward more nobility – and of a return to a natural balance which is inherent in this evolution – a certain wisdom was revealed, a certain knowledge gained. A revealing – a knowledge, about our own nature, and about the natural process of evolutionary change – which was contained in the remembered, mostly aural, traditions of communities, based as these traditions were on the pathei-mathos [the learning from experience] of one's ancestors.

This wisdom concerned our human nature, and the need for nobility (or excellence, arête, *ἀρετή*) of personal character. This received wisdom was: (i) that natural justice, and the propensity for balance – the means to restore balance and the means of a natural, gradual, evolution – resides in *individuals*; (ii) that natural justice, and the propensity for balance, was preferable because it aided the well-being and the development of communities; and (ii) that nobility of individual character, or a rotten nature, are proven (revealed) by deeds, so that it is deeds (actions) and a personal knowing of a person which count, not words.

Or, expressed another way, ancestral cultures teach us that our well-being and our evolution, as humans, is linked to – if not dependant upon – individuals of noble instincts, of *proven* noble character, and thence to dealing with, and if necessary removing, individuals of rotten character.

Hence, that a type of natural culling was desirable – the rotten were removed when they proved troublesome or became a bad influence, and were seen for what they were: rotten.

**The Rise of the Plebeian**

The rise of the plebeian – of the mundanes – is the development of ideas, dogma, and abstractions and using these manufactured lifeless things as guides and examples in place of individuals of proven noble character.

Thus, the natural aristocracy of those of good taste and of good breeding is replaced by vulgar, more common, things – by the idea, for example, that some monarch or ruler (and usually their progeny) was 'chosen' by some god or gods, or has a special 'Destiny', and thus represented that god or those gods or has been chosen by 'Fate' or whatever. Or by the idea that some prophets or some prophet have or has received 'revelations' from some god or some gods and which 'revelations' contain a guide to how to live, how to behave, what is 'evil', etcetera. Or by the notion that everybody – regardless of their character – possesses worth, and can or could be a person of influence even if they have done no deeds revealing of their true character.

And so on, mundane etcetera following mundane etcetera.

Later on, specific *-isms* and *-ologies* were developed or devised – whether deemed to be religious, political, or social – so that the individual was related to, derived their meaning and purpose, and even their own worth, from such abstract things instead of by comparison to individuals of proven noble deeds.

In a sense, this is the rise – one might even say the triumph, the revenge – of the common, the mundanes, over the always small number of humans with good taste. Of how mundanes – the brutish majority – have manufactured, developed and used ideas, dogma and abstractions, in order to gain influence and power and generally remain as they are, and feel good about themselves.

Thus, instead of having high standards to aspire to, instead of being guided toward becoming better individuals, instead of evolving – by pathei-mathos, by practical experience, by deeds done, by having the example of those of good taste to emulate – they see themselves, their types, as the standard, the ideal: a process which has culminated in their general acceptance of that modern calumny and calamity, the so-called 'democracy' of the now ubiquitous modern State.

For in this so-called democracy – and in the modern State – we have the epitome of mundanity where vulgarity is championed, where shysters and corrupt politicians dominate, where the Magian ethos guides, and where an abstract tyrannical lifeless law has replaced both the natural justice of noble individuals and the natural right those individuals had to deal with, and if necessary remove, those of rotten character. Thus, instead of justice, and balance, being the right, the prerogative, of and residing in and being manifest by individuals of noble character – of good breeding – it has come to regarded as the 'right' of some abstract, impersonal, Court of Law (where shysters engage in wordy arguments) and manifest in some law which some mundane or some group of mundanes, or some shysters, manufacture according to some vulgar idea or some vulgar aspiration.

In brief, the rise of the mundanes is the steady de-evolution of human beings.

No wonder then that some of those with good taste – some latter-day individuals of noble character, of breeding – developed, welcomed, and championed a return to older, more aristocratic ways, evident, for instance, in both fascism and National-Socialism.

**The Modern Art of Culling**

What the ONA Art of Culling does is that it shapes and develops the natural ancestral process in a conscious, a wise, way, according to particular ONA criteria and particular ONA goals, and thus helps restore the natural aristocratic balance lost because of tyrannical abstractions manufactured by individuals of rotten character in order to keep themselves and their rotten kind in power and in order to try and level everyone down to their low level.

The ONA goals are concerned with our evolution, our change into a higher species of human beings, the breeding – by our Dark Arts including The Art of Culling – of more and more individuals of noble character, and thus the development of a new aristocracy.

The particular ONA criteria are that some humans, by nature, by character, are rotten – worthless – and, when this rotten character is revealed by their deeds, it is beneficial to remove them, to cull them.

In addition, there is the criteria of belonging – for a person either resonates with us, with our kind, or they do not. If they do, excellent; if they do not – then words, argument, persuasion, propaganda, are worthless. Thus, if they are of our kind, they will possess the instinct that some things – some types of behaviour and some particular deeds by humans – are distasteful and that individuals doing certain distasteful deeds are worthless and can and should be removed. If they are not of our kind, they will dislike the notion of culling – or seek to argue about it or debate or discus it, which, in truth, our kind cannot be bothered to do, since it is character that is important for us, not words. Practical deeds to develope, to reveal, character – not discussions, debates, propaganda, arguments. Being elitist, we simply have no interest in recruiting, guiding, training, the wrong type of person.

In respect of culling, it is – as the Order of Nine Angles has developed The Art of Culling – of two main types. The individual, and the collective. The individual is when a specific individual is removed because of specific deed or deeds done, with their rotten character so revealed. The collective is when a specific method – such as combat, insurrection, revolution – is being used either by one of us as a causal form or within a rôle, or by a nexion (or collocation of nexions) as a means or tactic to implement Aeonic strategy, and which collective type of culling does not target specific, named, individuals, but rather 'the sworn enemy' any of whom are deemed acceptable targets.

As an historical aside – to be believed or not according to one's inclination, given that it is an aural tradition – and as an example of Culling as Art, it should be noted that individual culling in traditional ONA nexions was/is regarded as both natural and necessary: necessary to develope and to reveal excellence of personal character, and natural because it aided, developed, the aristocratic nature that each such nexion was/is. For such a culling was/is a communal affair, it being in the nature of such a nexion that it was more an extended family, tied by bonds of breeding, of blood, of clannish loyalty, that it was what most now with their mis-understanding consider a Temple or a sinister ceremonial group to be.

Thus, let us say that a named individual was chosen because that person has done some distasteful deeds. The ONA member undertaking the act of culling, or choosing to do such a culling, would present their proposal to the monthly sunedrion [2], at which another member would act as Devil's Advocate and so speak on behalf of the accused (the potential opfer). The sunedrion would then deliberate, and then give their verdict. If positive, then most if not all members of the nexion would assist in the planning, the tests, and if required in the execution of the act, and which act could appear to be 'an accident', or done in a proxy manner via sinister cloaking, or undertaken directly, and so on.

Hence would there be a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles – culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition.

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[1] This sense of personal distaste, of something gone rotten, or bad, is the correct the meaning of the word *κακός* in Hellenistic culture.

[2] Sunedrion is the [Greek derived] word traditionally used to describe the regular meeting, led by the Choregos, and held by members of traditional ONA nexions (local groups, Temples) at which matters of importance to the nexion would be discussed, and at which members could ask, for example, for magickal or other assistance.

Such meetings would be monthly, or – in a large nexion – fortnightly. Given the small and clannish nature of most nexions, with most if not all members related by ties of marriage/partnership or sworn family loyalty, and living near to each other, it would often not be that formal, would most often end with a feast and general merry-making often accompanied by music, and at which meeting all members (being of our kind) would have an equal say and be able to vote on all matters. Un-resolved disputes, or verdicts, would be arbitrated and settled by either Choregos at the particular sunedrion, or by the Master/Mistress, acting as chief of the nexion/family.

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**Nietzsche, Darwin, Others, and The Seven-Fold Sinister Way**

For many many decades, the iconoclastic weltanschauung of Nietzsche has been used, and Nietzsche's works approvingly quoted from, by many of those who claim to adhere to Occult ways such as The Left Hand Path and to various flavours of Satanism, and also by those who admire or who claim to follow the causal form known as National-Socialism.

In a similar manner, many such adherents of such Occult ways or such causal forms write and speak approvingly about what is vulgarly known as the survival of the fittest, or about principles of so-called social Darwinism, or some other such vulgar *-ism*.

But such use of the weltanschauung of Nietzsche – and such quoting of the writing of that author – are irrelevant from the acausal perspective of The Seven-Fold Sinister Way, just as the use of the works and theories of any person, any

author, any theorist, whomsoever they are, is irrelevant. Why?

Because such a use and such a quoting and such a reliance upon, are redolent of the neophyte, the new Initiate – of someone at the very beginning of our Seven-Fold Way; someone who, having been inspired by whomsoever and whatsoever, has to then move-on from admiration, emulation (and other such neophyte things) toward and into a direct, practical, and personal experiencing of Life and of the sinister which is an aspect of such Life.

An example may illustrate this. The weltanschauung and some of the writings of Nietzsche may enthral many an adolescent who possesses an instinct, or an aptitude, for the sinister; but as that adolescent experiences the passion, pleasure and the longing of a deep personal love, and the ecstasy, trauma, and personal loss of physical deadly combat – and other such personal affecting experiences – then, if they are of our kind, they grow and mature, drawing from their own, unique, pathei-mathos, a very personal, a very direct, knowing of themselves and others. Thus, the affectations, the inspirations, and the petulant arrogance, of their early learning years, of their adolescence, are left behind to be replaced by the beginnings of that natural wisdom that slowly emerges from within themselves. In brief, they move toward being mature, self-aware, individuals who are not deceived about themselves, with this moving toward usually taking a certain duration of causal Time, often of two decades or more.

Similarly, the sinister novice, following our Seven-Fold Way and undertaking the tasks, the Grade Rituals, the Insight Roles, of that Way, changes and grows, by the inner alchemical process that is the essence of that practical Way. Thus do they, also, if they successfully journey along our Way, move toward being mature, self-aware, individuals who are not deceived about themselves, having awoken, drawn forth, experienced, understood, and integrated, their latent Baeldraca, with this usually taking a certain duration of causal Time, often a decade or more.

In contrast, those who do not possesses an instinct or an aptitude for the sinister continue to wallow in such adolescent things, lacking as they do direct, practical, life-threatening, experience of not only the inister but of Life itself in both of its causally-objectified aspects of Light and Dark. Thus do such individuals remain mundane, and thus do they continue to use and rely on the works, the words, the - isms and the -ologies, of others, and thus do they approvingly continue to quote the dead words and the texts of others, and thus does such quoting of such dead words and texts mark them as mundane. For all such works, all such words, all the theories – of others, whomsoever they may be (including a certain Anton Long) – are only and ever, at their very best, an affective beginning of, an inspiration for, a personal journey that is always new, and is now, has been and always will be, practical, a direct learning from our own pathei-mathos. After this journey begins, the works, the words, of others, all - ologies and all -isms, are and must be discarded, replaced by our own learning, by the inspiration that is our own life; and which new learning, which new inspiration, of ours will and always should be discarded by others, when their own turn of pathei-mathos arises.

This is the real essence of our Sinister Way – a way of useful and practical techniques which provoke inner, alchemical, change within individuals and which re-connect us to what exists beyond our still inherent causality. The words, the forms, are only words, forms – causal, temporal, vessels of the beyond-acausal wordless essence. An essence which has to be experienced, known, presenced, understood, by each and every individual in their own way in their own fateful species of Time, and which fateful species of Time is, in causal duration, much shorter than would occur without such a journey along such a Sinister Way.

Thus it is, as mentioned so many times before, that the Order of Nine Angles – as for instance the presencing that is the Seven-Fold Way and the presencing that are our Dreccian nexions – is only and ever a guide, an inspiration, a useful map: a means not the goal; a kollective of individuals whose own pathei-mathos may be learned from, may be inspiring and useful; and a kollective of useful and practical techniques and useful nexions which have been shown by experience to work in the necessary wyrdful way, and which thus can awaken, draw forth, the Baeldraca of individuals and move them toward experiencing, understanding, and integrating this new living being which was nascent within the separate individual we once perceived ourselves to be, but which is us and yet of all other Life, presenced in both causal and acausal form and what exists beyond and between all such forms causal and acausal.

For it is from such personal, direct experiencing, understanding, and integration, that affective and the necessary outer and inner change, and thus wyrdful evolution, occurs – a wyrdful evolution both individual and Aeonic and in a species of Time which, in causal duration, is much much shorter than might occur without the acausal presencing that Adepts are.

Thus it is that Adepts – and those more evolved along the sinister way – not only consciously participate in their own wyrdful evolution, in that of our human species, and that of the Cosmos, but also are and become such wyrdful evolution in such a varied presencing of causal and acausal forms, until, finally, they egress beyond all forms to become, to-be, of the living Cosmos itself.

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